February 2, 1954

The LUTHERAN Witness

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

A group of 14 adults recently confirmed at St. Peter's Church, East Detroit, Mich., the Revs. E. C. Peterson, left, and W. O. Leitz, right, pastors. A total of 176 adults have been confirmed at St. Peter's since the congregation dedicated its half-million-dollar church and school in September of 1950

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"BOLD CONFESSION"

Never have I read an article which so concisely set forth the greatness of Martin Luther as the one published in the LUTHERAN WITNESS of October 27, "Our Heritage in Martin Luther."

Since the article was written by a non-Lutheran, it stands out also as a bold confession. Surely the other reformers were great men; this we Lutherans must also acknowledge. But we Lutherans know, and the article published confesses, that Luther was head and shoulders above Erasmus, Zwingli, and Calvin.

Thanks a lot for this article. It bolsters our heritage in Martin Luther.

Glenbeulah, Wis. ROBERT MASCHKE

"TIMELY"

I commend you for publishing "Crime and Christian Correction" by Sergeant E. Lippold of Portland, Oreg. That is a wonderful and timely article for our United States. . . .

I wrote Sergeant Lippold and told him that I am now putting Bibles, Testaments, and the Four Gospels in the City Jail and the Ramsey County Jail. The "jailers" and the guards are actually grabbing for God's Word, and the guards tell me that the prisoners are beginning to "take the Testament or Four Gospels with them when they leave the jail." Their actions back up and support Sergeant Lippold's "Christian Correction." If Sergeant Lippold writes more articles, please print them in the WITNESS! Our people need just this kind of advice from Christian policemen who know what they are talking about.

I am tickled pink that you have published "The Church Fixes Her Eyes on the Second Coming of Christ" by Prof. Fred Kramer. Everyone needs to know and remember this. We are in the last days.

St. Paul, Minn. LOUISE PETER

CONGRATULATIONS

Your efforts in producing such a wonderful issue as that of December 22 certainly should not only be recognized by Lutherans, but by all Christendom, for the make-up and the messages in that number have no equal in any other church paper which I have read. Congratulations!

Chicago, Ill. ALBERT E. GOETZ

"NEW LOOK"

Congratulations on the new look! Was struck immediately by the new appearance of the December 22 WITNESS. Great job!

Keep up the good job of publishing the WITNESS and its appeal not only to the pastor but by all means to the layman.

Ashton, Idaho THEO. C. GIESCHEN

BLESSING FOR CROSS-BEARER

How sad that sick or invalid Christians cannot go to the house of God on Christmas Day!

A number of pastors use a recording machine, which they or the congregations purchase, to bring the recorded Christmas services to unfortunate members. Our pastor (the Rev. E. G. Kuechle) has brought the recorded services into my own home, and, oh, what a great blessing for the cross-bearers!

Wisconsin Rapids, Wis. A. K.

"KNOW HOW"

Some time ago, as a passenger in the rear of a bus that was taking me back to college, I heard the driver and several other passengers in the front talking about religion. The driver seemed to find fault with almost every phase of church work. He said, "If the Church would keep the missionaries out of foreign countries, they would be far better off, for they have a religion that is far better than ours. Don't think for one moment that they are going to change their minds in religious thinking!" I was more surprised to hear several passengers agree with him. . . .

There is no substitute for "being informed" and knowing what the score is. We know exactly who has played in the World Series in the past years. We know exactly who is prominent in big business. Why not seek first the kingdom of God?

I thank God that our Church holds high and rigid standards during the course of study for confirmation. We insist that our young people learn from memory certain portions of God's Holy Word, so that these youths defend their faith the minute the world tempts them. We must stand up for Jesus, and to do that we must know how. Literature is available, so that we may become better acquainted with our Church. We have every opportunity to ask questions at meetings of the Walther League, Lutheran Laymen's ladies' aid, and the Bible class. have to do is to take advantage opportunities God presents to us. afford to be backsliders and yes

Why don't we resolve that fr on things will be different with *will*, with God's help, stand up fo After all, He "stood up" for us!

Wayne, Nebr. GENE PA

PRESENTATION AN PURIFICATION

(Candlemas, February 2

INTROIT

We have thought of loving-kindness, O God: in midst of Thy Temple.

According to Thy nam God, so is Thy praise unto ends of the earth. Thy hand is full of righteousnes

COLLECT

Almighty and ever-li God, we humbly beseech Majesty that, as Thine o begotten Son was this day sented in the Temple in substance of our flesh, so may be presented unto with pure and clean hearts the same Jesus Christ, Thy our Lord, who liveth reigneth with the Father the Holy Ghost, ever one world without end.

The Lutheran Witness

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All reports of ordinations, installationtions, anniversaries, and changes of pastors and teachers should be sent tstistical Bureau, Lutheran Building, Broadway, St. Louis 2, Mo.

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FAITH

A Mountaintop Experience

By THEODORE J. KLEINHANS

Chaplain, U. S. A. F., Belleville, Mich.

Master, it is good for us to be here!" When Simon Peter stood on the Mount of Transfiguration, his eyes no doubt shing with emotion and his tongue pling with joy, he spoke not only for mself and for James and John, but the whole family of believers. For live in the nearness of Christ and to flect His radiance is the earnest sire of every true disciple.

In a land as rugged as Palestine it not strange that our Lord had so any moving experiences atop some ountain. Nor is it strange, in consequence, that His believers have come think of a peak in their religious es as a mountaintop experience.

Throughout His life our Lord sought t the mountains. At the beginning of s ministry He withdrew into the high astelands near the Jordan. At the d, after His resurrection, He chose ount Olivet to take leave of His disples. And in between, His life had e mountaintop experience after anher — the Sermon on the Mount, the eding of the five thousand, the weepg over Jerusalem, the meditation on e Mount of Olives, the darkening adows of Mount Calvary.

The Mount of Transfiguration

But towering like a Mount Everest er all the other mountain incidents ncerning our Lord is that of the ount of Transfiguration. Three Evanlists, Matthew, Mark, Luke, describe yet all three handle it with the most awe and reverence. Mark, for ample, tries to draw a human comrison, then realizes that the radiance a newly bleached robe falls so far ort of the radiance of Christ that is useless to flounder about for an alogy.

Yet the event itself was simple ough. On a mountaintop Christ revealed Himself in His glorified body, radiant in skin and garment. With Him were Moses and Elijah, who through the person of Christ symbolically link the New Covenant with the Old.

After Moses and Elijah had withdrawn, the Lord once more assumed His usual form, conversed quietly with the three shaken disciples, and commanded them not to reveal the incident until He had died and risen again. The Jews had a wrong idea of the Messiah's mission. They expected Him to establish an earthly kingdom. A relation of this wonderful appearance would only have strengthened their misconception.

Not oddly, Peter and James and John, who climbed the Mount of Transfiguration, were the same three disciples who were later to share the Lord's last watch on the Mount of Olives. Though they were not yet completely ready for the thundering revelations which the Lord dealt them on both occasions, at least they were more ready than the rest of the disciples.

Peter

Each had a distinctive personality. Peter had grown up with the smell of fish in his nostrils and the stain of tar on his fingers. Blunt, incautious, unthinking, outspoken, his 24-carat heart made him, in spite of his background and training, a leader of men and a prime minister in the kingdom of God.

James

James, in that post-resurrection gloom that settled over the disciples after the dismal scenes on Calvary, busied himself so thoroughly with the proclamation of the Gospel that he stirred the rest to do likewise, even if he was to be the first to die for his preaching. James — warmhearted, excitable, nervous — was aflame with the good news.

John

John, perhaps in part because he was the youngest of the group, was the least talkative of the three. His insights ran deep; he thought before he acted. With his brother James, John earned the name "son of thunder." Not only did he get things done, but he did them reliably well, or else the Savior would not have commended Mary to his care.

For us today the personalities of the three disciples who stood awe-struck on the Mount of Transfiguration remind us that Christ always stands in the center of the picture, regardless of the failings and weaknesses of those who try to reflect His radiance.

The Believer

In the life of every believer the Mount of Transfiguration represents the personal revelation of God. To some this is a mountaintop that stands out clear and obvious; to others it is obscured in cloud and mist.

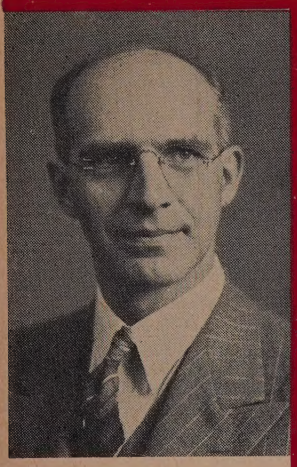
Once they have seen God's radiance, His children struggle to reflect this vision in their every act. And perhaps it is only natural that, like the Psalmist, they lift their eyes unto the hills.

In the Alps they raise a shrine atop the highest peaks, proclaiming their faith as far as eye can see. In the Rockies they gather in some mountain valley to watch the Easter sun remind them of their Lord's resurrection. In the Andes they erect a statue of Christ, made of molten cannon, to recall the Prince of Peace.

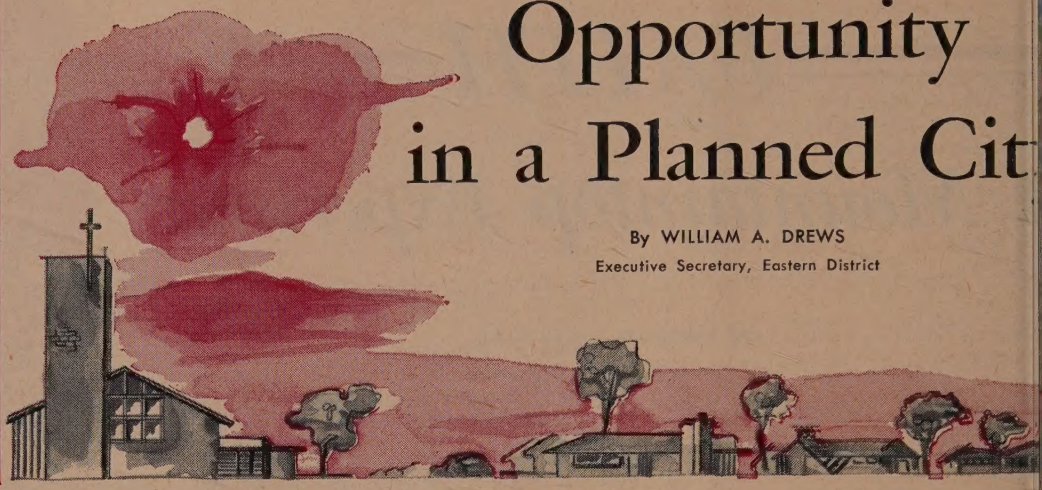
But whether by these outward symbols or by their rededicated lives, every disciple paces his life by the vision he has seen on the Mount of Transfiguration. For when Christ lives in him, he realizes what Peter meant when he cried out: "Master, it is good for us to be here!"

Mission Opportunity in a Planned Cit

By WILLIAM A. DREWS
Executive Secretary, Eastern District



Pastor Louis Kaufmann



When the first model homes were opened in Levittown, Pa., in December, 1951, some 50,000 people tried to get into the salesrooms. Traffic was tied up all the way to North Philadelphia, many miles away. Over loud-speakers Levitt salesmen begged the clamoring buyers to come back another day. On opening day and the next, $2,000,000 worth of homes were sold.

A City Is Born

Levittown is a new planned city, rising, almost overnight, like a giant mushroom on the Pennsylvania side of the Delaware River between Philadelphia and Trenton. With 16,000 ho to be erected by 1955, and with ano 4,000 in adjacent Fairless Hills, Pe sylvania will have seen the birth a city of 75,000 people, the 10th lar in that populous State.

While Fairless Works of U. S. S gave the impetus for this planned c munity, the inhabitants are not ployees of the steel company. They average Americans from Philadel and other near-by areas who wan live in modern homes, bought at sonable prices. The newcomers similar in social and economic st to the average suburban dweller mostly young couples with child There are dozens of children in e block.

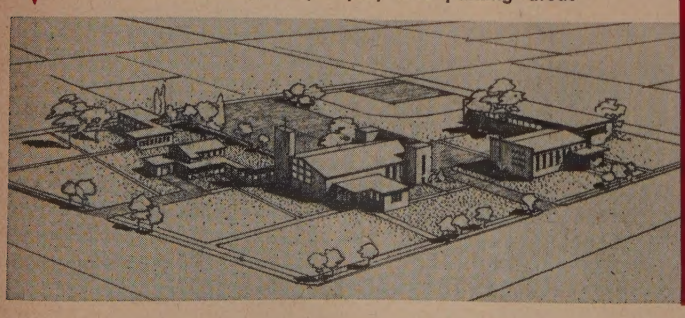
Churches

A striking difference in the plan of this community compared with m others in the U. S. is that the Le firmly believe that a community n not only houses, stores, schools, parks, but also churches. In Levitt you will find many sizable tracts of

The original building committee of Hope Church, Levittown, Pa. L. to r., standing: Vicar Charles Ertman, Grant Loy, Ernest Kosan, Donald Bickel, C. Neill Werberig. Seated, left to right: John Thorsen, Howard Dufendach, chairman, George Schmidt. Absent when the photo was taken were George Kraus, H. Fred Lening, Louis Kaufmann, pastor pro tem, and John Jordan. Bruce L. Clark is deceased

Worshipers photographed after an 8:15 A. M. service last summer, and Sunday school children at Hope. Vicar Charles Ertman is at left

Architect's sketch of proposed buildings for Hope, Levittown. Left, teacherage and parsonage; center, church; right, all-purpose building and school, the only building to be erected immediately; ample play and parking areas



aside as locations for churches, for spiritual edification of the people, most of the church sites have been n to individual denominations. ittown offers a golden opportunity churches. We agree not only with *New York Times'* statement that is "one of the most colossal acts of tal creation" but also with the as- ion of William Levitt, Jr., that this be "the most perfectly planned munity in America."

Mass Production

Such a phenomenal development, n in this day of mass production, ld not take place without fanfare. *Reader's Digest,* the *Saturday Eve- g Post, Life, Fortune,* and many er magazines carried stories of this azing birth of a city. TV showed Levitt houses can be erected at rate of 200 a week. This mass- duced city is probably the best- ertised real estate development in country.

Did We Get In?

Yes, we did, and right into the heart the development. A sudden and matic concentration of people re- res quick and decisive action when door is opened as widely as it was Mr. Levitt. An interview with him November 6, 1952, resulted in the uisition of a six-acre plot in a stra- c location at the intersection of nes and Mill Creek Roads. This not one of the free pieces, but it about three times as large as the donated plots and afforded room for all facilities we could possibly need. The Eastern District bought the plot on March 3, 1953, for $40,000, with funds from "Conquest for Christ." We have also bought a Levitt house directly across the street from the site to serve as a temporary parsonage and a start- ing point for Sunday school and kin- dergarten.

Early Start

We did not wait until 1953 to start work in Levittown. After two unsuc- cessful calls for a missionary, the Lord gave us the Rev. Louis Kaufmann, who moved into near-by Morrisville in the summer of 1952 and held the first serv- ice in the Fallsington Library, Septem- ber 7, 1952. These services plus Sunday school have been continued. More than a hundred children are attending Sun- day school in the temporary parsonage. The kindergarten has both a morning and an afternoon section. Pastor Kauf- mann has had the assistance of Vicar Charles Ertman since August.

Building

After the site had been secured, we selected an architect and together with the congregation developed plans for the first building on the permanent site. The first unit will provide facilities for all activities of the congregation and Sunday school. There will be ample room for parking, playgrounds, and picnics. The building, now under con- struction, should be finished by Easter, 1954.

You Helped Us

We could have said that we grasped this golden opportunity by using ten per cent of the $400,000 which the Eastern District contributed to the "Conquest for Christ," but we would rather say that all the members of Synod contributed to this strategic venture. Synod, we like to think, is working as one team in planning strategy and planting missions. There- fore the members of the Eastern Dis- trict express sincere thanks to the members of the Home Mission Board and the General Church Extension Board; in fact, to all members of the Church who contributed to the monu- mental offering of the year 1952. Under the blessing of our gracious Lord that great fund is now working and bearing fruit in the expansion of His kingdom at home and abroad. We thought you would like to know that fact and join us in our praise of His mercy.

✠

Look from Thy sphere of endless day,
O God of mercy and of might!
In pity look on those who stray,
Benighted in this land of light.

Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

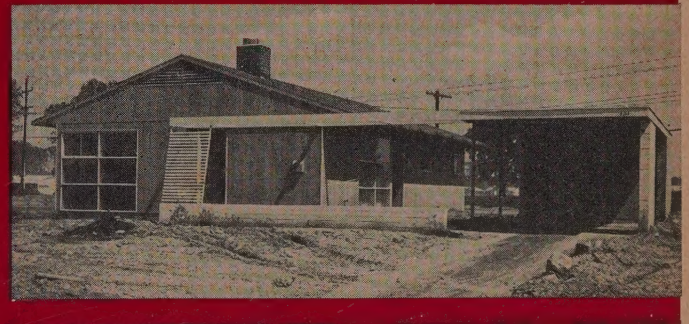
Then all these wastes, a dreary scene
That makes us sadden as we gaze,
Shall grow with living waters green
And lift to heaven the voice of praise.

(The Lutheran Hymnal, No. 499, William C. Bryant)

t, top: Levittown house No. 4472, parsonage across the t from the church site. Besides furnishing living quarters the vicar, the house is used for the kindergarten and a branch Sunday school

t, bottom: Along a typical street of homes in Levittown

Below: Part of the $200,000,000 building project of Levittown, close to the Delaware River, between Phil- adelphia and Trenton, and near U. S. Steel's new Fair- less Works. Lower left is site for Hope Church. Farm- house and barn are being razed to make room for the congregation's initial unit



YOUR SYNOD

THE PRESIDENT

Does the year 1954 mean anything special for our Synod? Yes, indeed! It means very much.

By the time these lines reach our readers a meeting will have been held between officials of the Hon. Wisconsin Synod and our Synod in an earnest effort to adjust some of the difficulties which have arisen and which threatened a rupture. We hope and pray that by God's grace any break may be avoided. I would urge all members of Synod to plead with the Lord that He might preserve the unity of doctrine and the pulpit and altar fellowship with which the Synodical Conference has been blessed for more than eighty years. (A brief report of this meeting, which was held in Milwaukee, is found on page 12 of this issue.)

Besides the work in the area of parish education and missions in every congregation — and great attention should be given to these important matters — all Districts of Synod and Synod itself have much mission work to do. God has blessed the mission efforts of our Church beyond everything which we dared to hope. It is the Lord who presents the opportunity, renders His people willing, and blesses the work. For whatever successes have been achieved, not we, but God, deserves all the glory. During the past five years we have been permitted to open an average of 100 new mission stations annually in the U. S. and Canada. The Houston convention resolved "to endorse wholeheartedly the mission expansion program of the Board for Missions in North and South America which calls for the opening of at least 120 new stations annually." This means that t must be earnest, consecrated work.

God has blessed our missions in eign fields. We have entered eight o new countries during the last ten twelve years. Another country is b oning — Korea. Shall we enter? Houston convention granted permis to the Board of Foreign Missions begin mission work in Korea when time and opportunity for that un taking are at hand." Shall we en No one would want to doubt that K affords wonderful opportunities preaching of the Gospel to people are sorely in need of it. It will n sitate earnest, fervent prayers and ing and abundant offerings for Syn budget. May your Church depend you?

JOHN W. BEHNKEN

EXECUTIVE SECRETARY OF FOREIGN MISSIONS

The Lutheran Church — Missouri Synod is a democratic organization. In other words, "This whole business starts with me," as an old Christian said. The local congregations send delegates to the triennial synodical conventions, and they elect the Board of Foreign Missions. Last June, in Houston, a board was elected comprising eleven men — six clergymen, one teacher, and four laymen — chosen from a wide area to reflect the desires of Synod. The Board meets once a month, with an agenda that may contain forty to fifty items. The board is concerned not only with looking backward and reviewing reports, but also spends considerable time in study. It is planning and trying to look forward to devise ways and means, under God, for meeting the challenge of tomorrow.

To keep in touch with the fields, the Board has developed a system of regular visitations through its executives. Some of the visitations would take the Secretary into every home of our missionaries, establishing a close bond between the worker in the field and the home Church. He also attends general and district conferences in the field to have an intimate part in shaping policies and plans and setting up procedures. His presence helps cement ties with the native members, and a close relation is important, as the home Church will probably subsidize the Church over there for a long time to come. These visits help the Secretary survey new f which might be entered.

The Board also recruits and prep prospective missionaries. As the may be, additional training is de for the new missionary.

The Board also serves the miss and the home Church through its ef to set up budgets and to try to within the limits of whatever budge been established by the Church. It heartbreaking business when allowa must be shaved and promising must be shelved because the Ch does not make enough funds avail as happens with distressing frequen

O. H. SCHMIDT

SECRETARY, SUNDAY SCHOOL LITERATURE

The Sunday schools of The Lutheran Church — Missouri Synod serve a twofold purpose. First, as educational agencies they give the children of the Church elementary instruction and training in the Christian faith, and they advance young people and adults in their knowledge of the Scriptures and in their Christian life. Secondly, as missionary agencies they give children missionary education, and they endeavor to win the unchurched for Christ by means of a program of evangelism.

In 1949 the editor of the *Teacher's Quarterly* suggested that teachers and pupils work for an enrollment goal of 500,000. This goal was reached as early as 1952. At the present rate of growth the enrollment will climb to 600,000 before the end of 1956. During the past four years the average annual gain has been more than 32,000. About 75,000 of the enrollees are from other churches or from unchurched homes. During the past four years the average annual increase in the number of teachers has been 3,400. The total number of teachers is more than 54,000.

A vast amount of study material is needed to provide for the spiritual nurture of so large a number of children, young people, and adults. The *Concordia Bible Student* is a Bible study quarterly originally intended for the post-confirmation youth, but popular also in scores of adult Bible classes. The "Life in Christ Series" of Sunday school lessons covers the age range of 5 to 13 years. In 1951 the Walther League *Student* was taken over by the B for Parish Education. The circul of the "Life in Christ Series," inclu the Bible study quarterly, is more 700,000, which means that the le are being widely used outside our Church.

The Board for Parish Educatio launch a program for high school that will encourage adolescents to in their Christian faith and life. I tually, the Board hopes to have a plete program for all levels from nu to adults, with sufficient variety to the needs of all persons enrolled i Sunday school.

A. C. MUELLER

The Psalter

e New Birth of Christ Previewed"

87:5: "And of Zion it shall be his and that man was born in nd the Highest Himself shall h her."

haven't much to be proud of, we are really honest with our- Even our best achievements rred by imperfection; even our honors are transient. "All flesh s, and all the goodliness thereof flower of the field," the Prophet . In future years our deeds will gotten and our name unknown. ere is one thing, however, of we can justly be proud. We ne claim to fame that will never nto oblivion. That is our high as children of God, as citizens kingdom, and members of His n. That is honor by association. e Psalmist extols the Church of which he calls by the poetic "Zion." God has established it. glorious because it reflects His nd brings its children to glory. o this sacred fellowship we have orn. We can rejoice in that new al birth, which is ours by His We can point with pride to our al birthplace. The Psalmist is ng of us when he testifies: "Of t shall be said, This and that as born in her." We are "this at man."

the credit for our new birth s to God. We are born into mily not by the will of man, but ater and the Spirit." Our reli- life and growth is not a process ing ourselves by our own spir- ootstraps, but of yielding our- completely to the Spirit of God. w birth means new faith, new new hope, new life. Born anew, ve *faith* in Christ, whose atoning redeem us from our sin. Born we have *love* — love for God ur fellow men, that flows from ve for us. Born anew, we have which enables us to look be- he borders of time and to await tter joys of heaven. Born anew, ve *life* — life that is derived God, that is directed toward nd that finds its consummation d.

at God has revealed Himself in n, Jesus Christ. He has estab- Zion, the communion of His Into that elect fellowship we been called.

THOMAS COATES

And Jesus Said

I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. John 11:25, 26

What true Christian remains unmoved when he hears this majestic utterance! It is a statement of victory, of triumph. In many a passage of the Scriptures we are told that Jesus has conquered sin with its guilt, punishment, and power. And here the sweet assurance is given us that He likewise has overcome the grim foe of mankind, the last enemy, to use the expression of St. Paul, death. He asserts that He is the Resurrection, that is, that He brings about or causes the resurrection; furthermore, that He is the Life, that is, that He is the Source, the Giver, of life.

Jesus does not say that there is no such thing as death. He does not lead His disciples to become utopian enthusiasts, denying the evident realities of our existence. In fact, the occurrence of death is distinctly recognized in the clause "though he were dead," or, according to a more precise translation, "even if he has died." The occasion when Jesus spoke this grand word was marked by grief over the death of a dear friend, Lazarus, a grief in which He joined. The very term "resurrection" presupposes death.

The meaning of the sentence, "He that believeth in Me, though he were dead, yet shall he live," is easily apprehended. It can be paraphrased: The believer in Christ who has died will not remain in death; he will be raised. But what is the significance of the last sentence, "He that liveth and believeth in Me shall never die"? The believers who stood about Him and heard His words were told: You will never die. That utterance, while it seems incredible, makes us pause. In the light of the preceding sentence the meaning is: Do not fear death, it will never become your master; I have given you life, life that endures; when death comes upon you, it will be merely a temporary sleep for your body, which will be awakened and raised in due time to join in the triumphant life of God's children.

What a thrilling message for believers! How about unbelievers? Their bodies, too, will be raised, but to the resurrection of damnation (John 5:29). Remember, there is life, but only in connection with Christ.

WILLIAM F. ARNDT

The Creed

"OUR LORD"

Saved *from* something *to* something are we: from death to life, from hell to heaven, from self-pleasing to God-pleasing, from sin to service. Luther makes this plain in his classic explanation of the Second Article: Christ "has redeemed me" — that's justification; that "I might — serve Him" — that's sanctification. In the former instance, He is my Savior; in the latter, my Lord.

He is Lord of heaven. The old homestead of the universe was His dwelling place. He lived in the castle of eternity, hard by the timeless sea. Around His throne were gathered angels and archangels, rendering Him unceasing and mighty acclaim like the sound of many waters. Cherubim and seraphim covered their faces in awe at His presence.

He is Lord of love, who has redeemed us and made us His own through His bitter passion and death and glorious victory.

He is the Lord of the Church, Chief Shepherd of the flock, Head and Bishop of the *ecclesia,* final Arbiter who rules the hearts and minds and consciences of His people through Word and Sacrament. In all things He must have the pre-eminence.

Jesus is our Lord.

Not the devil, that archdeceiver, who gets many people to believe that he does not exist at all. What a master stroke of deception! Actually has them explaining him away, or identifying him with the absence of good, or the cumulative effect of centuries of selfish living.

Who is our Lord? Not the world, with its emphasis on mechanistic progress, its stress on things instead of moral values, its glorification of the here and now.

Not the flesh, with its instinctive drives, its clamor for sensuous gratifications, its aversion to things of the spirit, its garden variety of laziness and spiritual lassitude.

Jesus is our Lord. Aye, He came from outside history to be the divine Helper, to save us from the devil, the world, and our flesh; to shift the center of gravity from self to love of God and man.

That which is upside down in us can be turned right side up only as we accept Jesus the Christ as "our Lord."

Oh, come, let us adore Him, Christ the Lord!

ERWIN KURTH

Editorials

Presentation and Purification

The Prophet Malachi had said that the Lord would suddenly appear in His Temple. His people had been looking for Him with eager anticipation. He was their one Source of joy. Then He came. He came to His Temple in Jerusalem. His parents brought Him there when He was scarcely six weeks old. This first appearance of Jesus in the Temple is known as His Presentation. What does "Presentation" mean?

God had said in the Law that every first-born son in Israel should be given to Him. Because Jesus was Mary's first-born Son, she brought Him to the Temple as a "present" to the Lord. But why did she wait until He was almost six weeks old before she presented Him to the Lord? She had to wait because she herself could not come into the Temple before that time.

God had said in the Law that a mother who had given birth to a male child was subject to a program of purification that lasted for forty days. During that time she was forbidden to enter the Temple. On the fortieth day, however, she was obliged to mark the end of her purification by bringing a sacrifice to the Temple. A woman of means was expected to bring a lamb and a dove; a less prosperous mother might merely bring two doves as her offering.

On our calendars February 2 marks this important day of our Lord's Presentation and of Mary's Purification. It is an important day because Jesus came to His Temple *for us.* By being presented to the Lord like every other first-born Israelite, He fulfilled the holy Law of God in our behalf. Such a fulfillment was necessary for our redemption.

As Mary needed to be purified, so we need to be purged of our sins. She brought only turtledoves for her sacrifice, because she was poor. Jesus brought a far greater sacrifice. He offered up His own life out of great love for us. His love was a love that not only saved us from being consumed, but also enables us to bring offerings to the Lord that please Him.

The love of Jesus makes it possible for us today to present our hearts and lives as offerings to Him. By His grace we live in a constant Presentation, an ever-continuing act of dedicating ourselves to Him. May we finally be presented to Him in the Temple of His heavenly kingdom.

Unfinished Lives?

The year is still young. But the short space of time that has passed has brought critical illness to a good number of those who have been closely associated with us and has brought death to others. In most cases human reckoning would say of the departed that death came too soon for them; there was still much work for them to do, and they were not too old to do it.

Such reckoning is unseemly for Christians. The lament over the "unfinished" lives of God's children has no warrant in Scripture. On the contrary, Scripture warrants the conviction that there are no unfinished lives among Christ's followers. He who has faith in Christ's assurance that the very hairs of his head are numbered (Matt. 10:30) will say to God: "My times are in Thy hand" (Ps. 31:15), and that term includes the hour of death. Thus the Christian believer will live in the happy assurance for himself and friends that we are not lonely, friendless pilgrims, mere playthings of blind fate, but are beloved wards of almighty and merciful God. God has marked out for one of His children His own particular way. He watches over every inch of the road His children travel, gives them their assignment of work along with the strength to perform it, and keeps off death until this work is finished. Such conviction will make our own life and temper our grief at the departure of our friends.

"Know Your Enemy"

A general's successful attack or defense often depends in a large measure on his knowledge of the enemy. Generals have lost battles because they underestimated the strength of the enemy. A Christian's life is a constant fight against enemies. Not the least of these enemies is the believer's own self, his old nature. In spite of what perfectionists say, the old Adam is still part and parcel of our personality. Self-seeking is not wholly eradicated. At times the flesh is strong and seeks to control us. Our trouble is that we do not, or do not want to, recognize the power of our evil ego. The greatest wisdom, the great philosophy Socrates said, is: "Know thyself." All of us tend to have a high opinion of ourselves. The word *humility* is not in our dictionary. Let anyone tear the mask from our face, and we resent the act. Recognition of the strength of the enemy will put us on our guard to help us in the Lord's strength and with the power of the Word to triumph over the onslaughts of our soul's enemy. "Know your

Help Your Pastor Be a Pastor

In the usual diploma of vocation, or call, extended to a pastor the congregation obligates the pastor "to exercise toward all the members of our congregation the office of a pastor and curate of their souls in an evangelical manner, in particular, to visit the sick and the dying, to admonish the indifferent and erring members."

You can help your pastor be such a pastor. In addition to praying for him, you can inform him when there is sickness in your family or in that of another member. Inform him in time so that he may visit the erring and the indifferent before death is important. Many a pastor has regretted that he had had the opportunity to speak to the erring and to the unchurched before death came.

When the pastor does visit, expect him to have devotions and prayers with the sick or dying. He indeed comes as a friend, but above all he comes as a pastor. Just as we expect a physician to spend a social half-hour with us when he calls, so little should we expect the pastor to spend a social half-hour with us. Sometimes he will particularly if such a visit will help to emphasize the comfort truth he brings.

You can help your pastor be a pastor by not demanding that he be burdened with many tasks that the laity can do. The word of Peter: "It is not reason that we should leave the Word of God and serve tables," still applies. See that your pastor has the time to be a pastor to you.

yer Unceasing

ome people think that to pray effectively they must get on their knees and read a long prayer from a book. But prayers are just as pleasing to God as long prayers. an develop the habit of breathing short prayers of the throughout the day. You can utter a silent "Lord, " when you get into the car, board a bus or train, even you take a walk. It is not necessary to shout elujah" to reach the ear of God. It is not enough to ask ssing at mealtime. With every refreshing drink, with swallow of tasty food, one should offer a silent nks" to the great Giver. It is not enough to have family rs. Every task undertaken should be accompanied by a to Him who supplies strength. A glorious dawn, an nting sunset, a balmy breeze, a cooling rain, a burst of ony, a kind deed of a friend — a thousand and one s should fill our spirits with a "Praise the Lord!" "Pray ut ceasing," the Apostle exhorts us.

ology Due

Tom M. Olson, in LeTourneau Tech's magazine *Now*, certain anthropologists owe an apology to every Bible , "at whom they smiled for believing that the famous own Man was a hoax."

Fossils of skull bones found near Piltdown, Sussex, and, in 1911, considered by some experts to be the re- s of a man who lived some 500,000 years ago, the *tin of the British Museum* reports to be a fake. Chemi- ests, three British dentists reveal, show that the jawbone the tooth came from a modern ape. The faking had been in such an extraordinarily skillful way that many of world's top scientists were taken in by the fraud.

Dictionaries followed suit in accepting the "scientific ngs." Some dictionaries did not even bother to insert precautionary phrase "believed to be," but boldly ine" the "Piltdown Man": "a species of early prehistoric ." Publishers will be put to quite an expense to change plates. Museums also are affected: 300 replicas of this wn Man," as this ape is also called, are estimated to be iuseums throughout the world.

True Christians still believe that man is a special cre- n of God, not a descendant of an apelike ancestor. The k is still our guide for the knowledge of the origin ian.

You Believe This Too?

The Lutheran Church believes, teaches, and confesses the Bible, word for word, is inspired by God and there- the sole authority and rule of faith and life for the stian, the final court of appeals in all things pertaining octrine and life, the unerring revelation of God to make wn and to bestow upon man the one and only way to ren through Jesus Christ, His Son, than whom there is ther Savior nor hope of everlasting bliss and happiness. Bible is the "Jesus Book" that offers and brings pardon, e, and everlasting life.

What's the Answer?

Question: Is social dancing sinful, or is it merely Lutheran dogma without Scriptural foundation?

Answer: Assuming that your reference is to mixed dancing, the Church's objection is directed chiefly against the following features of it:

1) The close embrace of people not entitled to it. Can Christians honestly engage in such practice in the name of the Lord Jesus, giving thanks to God and the Father through Him (Col. 3:17)?

2) Admitting that one may dance without impure thoughts, why is segregated dancing so unpopular? Granted that women are less susceptible in this respect, are they sure that their male partners are thinking only of the music, rhythm, and atmosphere? And is the close contact in mixed dances conducive to God-willed purity? And will not weak Christians take offense and perhaps be led astray through the example of other Christians?

There is sound Scriptural foundation for the principles outlined above; hence Christian people do well to seek other forms of entertainment.

Question: What is meant by "the gift of the Holy Ghost," especially in connection with the Pentecost miracle?

Answer: The New Testament Scriptures speak of a twofold sending of the Holy Spirit, the one for the conversion of sinners to God, John 3:5, 6, and the other to impart to Christ's disciples miraculous spiritual gifts, some of which are mentioned Mark 16:17, 18 and 1 Cor. 12:8-10. The latter was granted only to believers, John 7:39, and was a direct fruit of Christ's atonement, John 16:7; Gal. 3:14. In the former the Holy Spirit brings sinners to Christ through the Gospel and by His continued coming sanctifies and keeps them in the faith, 1 Cor. 6:11.

Both of these activities of the Spirit are revealed to us in the Pentecost story. First He descended upon the disciples with tongues of fire, enabling them to speak the wonderful works of God in various languages and dialects. Then, through the Gospel preaching of the Apostles, He entered into the hearts of the three thousand, turning them to Christ and salvation.

The Holy Spirit's coming for conversion is indispensable. No man can call Christ his Lord without Him, 1 Cor. 12:3. But His miraculous gifts are distributed severally, as He wills, 1 Cor. 12:11, and are not essential. In the Early Church He granted such gifts profusely, presumably to attract attention and to serve as credentials for the Gospel message. Even now the Spirit's power to grant such gifts has not decreased. Evidently it is not His will and practice to grant them now. Hence we must not regard the possession of such powers as an essential mark of a true minister or church of Christ. On the other hand, His power to open the eyes of sinners and to turn them from darkness to light and from the power of Satan unto God is manifested daily in the growth of the Church. Every conversion is a testimony to the gracious working of the Holy Spirit. O. E. S.

Why is the author a missionary in Cuba? He claims he

5,870,904 Reasons

By FRED PANKOW
Missionary, Havana, Cuba

PART I

We were calling for a package at the Havana Post Office. A European immigrant stood in line with us. Unable to understand "Cubanese," she asked us to serve as her interpreters.

"Are you German?" she inquired later.

"No, we're American."

"You mean, you left the U. S. A. to live in Cuba?"

"That's correct!"

"Oh, what fools! I left the old country and am trying to get into the United States. Cuba is just a stepping-stone. For five months now I've been trying to get out of this island. But you do it the other way around. You leave the U. S. and come to Cuba!"

"Right again!"

"But what reason could you possibly have?"

"Nearly six million reasons. There are 5,870,904 souls in Cuba."

"Oh, so you're missionaries! Well, if you want that kind of life — but I just wouldn't do it."

This conversation reflects the attitude of many toward mission work: "It may be O. K., but I wouldn't do it."

Perhaps the reason is that they see only the problems and none of the triumphs that missionaries experience. So let's look briefly at both of these aspects of church work in Cuba. (Statistics quoted are taken from the 1953 Cuban Census.)

Problem No. 1 — Illiteracy

We were conducting our first instruction class at the Rodriguez home.

"Maria, would you like to read the First Commandment?"

"Thou, er, ah, Thou, ah, sh — shalt . . ." Her face a deep red, Maria sat down.

Only 61.49 per cent of the Cuban people are literate. That means 38.5 per cent can't read the Holy Bible!

Christian day schools are perhaps more important in Cuba than in the United States — especially in the rural areas. While 79 per cent of the inhabitants of Havana can read, in farm areas (such as in Oriente province) more than half the people are illiterate. A fourth of those who have had some schooling have never gone beyond the third grade.

In Lutheran countries, illiteracy is practically unknown. But in Cuba little has been done to raise the cultural level of the populace.

Problem No. 2 — Unemployment

Humberto had never attended a church service until suddenly he appeared extremely interested. He came to each of the three weekly services and wanted to take instructions. In a few days we learned why: "Pastor, could you help me get a job at Sears, Roebuck & Co? I was told the vice-president is Lutheran." We got him a job there. That was the end of his church attendance.

Since more than half the Cuban labor force is unemployed, it is extremely difficult to establish a self-supporting church. None of the Protestant denominations working in Cuba since 1900 has achieved self-support except a small independent group called "The Cuban Evangelical Association."

When the Cuban worker has a job, he earns from $10 to $50 a week. The average is about $25 a week. Therefore, women seek employment outside the home. As servants they earn from $6 to $11 a week. Living costs in Cuba are perhaps even higher than in the U. S.

Problem No. 3 — Illegitimac

"Would you please baptize my sister next Sunday?"

"Be proud to, Pedro. Let's see do you spell your father's name?"

"Well, R-e-i-n-a-l-d-o. But father is not her father."

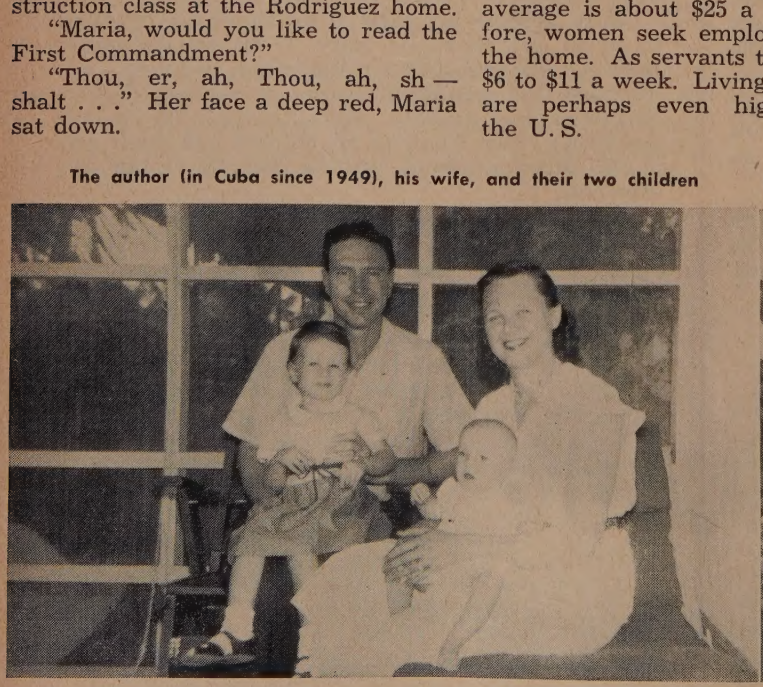
The problem of illegitimacy is ticularly discouraging. In the cit least 78 per cent of the couples l together are married; but in the c try areas more than half of them not. A strong congregation cann built until the home has been rest

Problem No. 4 — Indifferenc and Superstition

The basis of Cuba's problem spiritual apathy and ignorance. blessings of the Reformation rea the island late. Only since the Spa American War has it been possib carry on Protestant work. Yet r Protestant groups have preached more than: "Don't smoke! F Christ, and don't use lipstick! I go to the movies!"

The following incident, relate Blas Serrano, a Cuban Lutheran pa illustrates one such type of ser A minister announced: "The

The author (in Cuba since 1949), his wife, and their two children



Missionaries conduct family Bible classes in various areas of H

l now pick out my text." The closed his eyes and let his l on the verse: " 'And Judas t and hanged himself.' — e, that can't be right! I'll try His finger now fell on the 'Go and do thou likewise.' " ype of Protestant work has le to lead the masses from on to faith. Cuba still has ble voodooism, witchcraft, itism — particularly in the eas. The following are true om Cuba today:

WITCHCRAFT

Rodriguez is a witch doctor s in Cienfuegos. He claims all varieties of diseases, but nly one day a year — Good Large crowds of sick people his farm during Holy Week. l Friday night he takes them oods and lights candles around trees. He spends all night in " the sick.

are a few of his "cures":

man had a ruptured appendix. aced the victim's feet upon the the tree nearest him and then cut the bark out from under his feet, saying: "I hereby cut out the appendix."

A woman suffered from asthma. Juan measured her height with a string, made a slit in a tree, and inserted the string into the slit. He thereupon took several hairs from the woman's head and placed them alongside the string. This was supposed to cure the asthma.

LUCRATIVE WIZARDRY

Some sorcerers become very rich through their practices. At Piñi, Las Villas Province, a medicine man has already acquired three estates, a hotel with 60 rooms, an electric light plant, and an $80,000 checking account as the result of his necromancy. All this was given him by people whom he "cured."

He recommends the following remedies:

If you have an earache, wash the ear with human urine. If this is not effective, apply drops of milk from a mother who has just given birth; such milk contains proteins, and proteins cure earaches.

If you have yellow fever, find a lime tree, cut off a root from the side on which the sun rises, and eat the boiled root.

If you suffer from rheumatism, wash the affected portions with gasoline.

To cure pneumonia, take a flower off a squash vine, boil it together with horse dung, and drink it.

When disappointed in love, bury the loved one's picture plus a hair from that person at the roots of a young palm tree. The more the tree grows, the more the love will grow again.

Of course, most Cubans reject the healings of the witch doctors, just as many Americans reject the idea of "bad luck." Nevertheless, Americans ordinarily don't put up 13-floor buildings. Nor do many Americans feel comfortable when a black cat crosses their path.

Similarly, when Cubans and Americans are in great need, they may try the very remedies that they otherwise ridicule.

NEXT ISSUE

"What the Churches Do for Cuba"

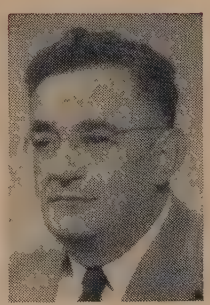
Installation of Two Professors at St. Louis

a special service at Bethel , St. Louis, January 17, Dr. Ar- . Klinck and the Rev. Edward nke were installed as professors ology at Concordia Seminary: nck to teach in the historical nent and Professor Mahnke in ctical department, especially to the field-work program. Dr. C. Repp, academic dean, who ed on the text from Heb. 13:8, sized the place of the eternal in the teaching program of the ry. The Rev. George Wittmer, enting the Rev. T. A. Weinhold, ent of the Western District, per- the rite of installation, Dr. O. Fuerbringer, president of the ry, and the Rev. George Loose ed. Prof. Walter E. Buszin was st. The Seminary Chorus, under rection of Dr. Wm. B. Heyne, he anthem. The student body d the Psalm.

Professor Klinck

Klinck, son of George and Mary th Devitt Klinck, was born at , Ontario, Can., January 19, was graduated from Concordia , Fort Wayne, Ind., 1921; and Concordia Seminary, St. Louis, 1924; S. T. M., 1925; and from iversity of Nebraska, 1935, Ph. D. ient history.

was ordained at Grant, Nebr., October 14, 1925, and served at North Platte, Nebr., until 1928, and Calvary Church, Lincoln, Nebr., 1928 to 1939, when he became president of Concordia Teachers College, River Forest, Illinois. He was chairman of the District Board of Education in Southern Nebraska, visiting professor for summer sessions at Seward and River Forest, and on the editorial staff of *Lutheran Education*. He has contributed to various periodicals and is author of *Old Testament History* and *Home Life in Bible Times* in the Concordia Teacher Training Series.



Prof. Arthur W. Klinck

In 1925 Dr. Klinck married Flora M. Buettner of St. Louis. They have one son, Robert.

Professor Mahnke

Professor Mahnke, son of the Rev. Louis W. Mahnke and his wife, Clara, nee Albrecht, was born April 11, 1919, at Milwaukee; was graduated from Concordia College, Milwaukee, 1938, and from Concordia Seminary, St. Louis, B. D. degree, 1943.

He did graduate work at Concordia Seminary; St. Louis University; and completed his clinical training at Washington, D. C., School of Psychiatry; Elgin State Hospital; Federal Reformatory, Chillicothe, Ohio; and St. Elizabeth Hospital, Washington, D. C.

After his ordination at Milwaukee he became pastor of Good Shepherd Congregation, St. Louis, in 1943. Until 1951 he also served as executive secretary of St. Louis City Missions and part-time instructor at the seminary. Since 1951 he has been full-time instructor and head of the field-work department. In 1952 he was made assistant pastor at Mount Olive Church, St. Louis. Offices held by Professor Mahnke include: secretary-treasurer of Koch Hospital Welfare Association; secretary of Lutheran Hospital Board; of Lutheran Community Center Board; and of Associated Lutheran Charities Board.

He has contributed magazine articles, holds membership in the Association of Seminary Professors in the Practical Fields, in the National Conference on Clinical Training, and is an accredited chaplain of A. P. H. A.

In 1943 he married Arleen Willetta Collmeyer of St. Louis. They have three children: Allen Wayne, Dale Richard, and Miriam Louise.

E. J. SALESKA

Prof. Edward J. Mahnke

BRIEF REPORT OF INTERSYNODICAL MEETING

The President, the Vice-Presidents, and District Presidents of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, and the President, the Vice-Presidents, and eight District Presidents of The Lutheran Church — Missouri Synod met at Northwestern Publishing House, Milwaukee, Wis., January 12 to 15, 1954, to discuss matters at issue between the Wisconsin and the Missouri Synod.

The meeting was opened with brief devotions Tuesday morning by Dr. J. S. Bradac of the Slovak Church. The assembled representatives sang the hymn "Now Do We Pray God the Holy Ghost"; 2 Corinthians 4 was read; a prayer was spoken; and the group joined in the Lord's Prayer and the Apostles' Creed.

The Presidents of the two Synods had met on November 11 and drawn up an agenda for this meeting. This was published in the December 8, 1953, issue of the LUTHERAN WITNESS and was followed as closely as possible. Essays were delivered by co-essayists on the various topics, and discussions were held in a frank but brotherly and friendly manner.

The purpose of this meeting was to help preserve and strengthen the unity of the Synodical Conference.

Because of insufficient time the discussions were not completed, and the work of the group was not finished. Therefore the representatives of the two bodies urged the Presidents of the Synods to arrange for a continuation of this meeting in the near future.

The closing devotions were conducted by Dr. Bradac Friday noon. He read 1 Corinthians 13. In his prayer he besought the Lord to bless the discussions of this meeting and to grant unity and peace to the Synodical Conference. Thereupon the group adjourned with the Lord's Prayer.

Huron, S. Dak. PHIL MUELLER

NEWS

Action for the admission of women students to Muhlenberg College in Allentown, Pa., the only remaining noncoeducational institution among the 12 colleges maintained by the United Lutheran Church in America, was taken at a recent meeting of the denomination's Ministerium of Pennsylvania.

The ministerium approved plans for a two-year campaign to raise $1,500,000 to meet the 105-year-old college's present debts and to expand its facilities to accommodate 250 women students. Muhlenberg now has 646 men enrolled.

COMMISSIONING OF LAYMAN FOR MISSIONARY SERVICE IN NEW GUINEA

Edward C. Dicke, a graduate of the School of Business Administration, University of Minnesota, was commissioned January 3 at University Lutheran Chapel, Minneapolis, the Rev. Lambert J. Mehl, pastor. Photo shows Mr. Dicke facing (l. to r.) Dr. O. H. Schmidt, Executive Secretary of Foreign Missions; Missionary J. G. Naumann from India, and the Rev. H. E. Klinkenberg, uncle of Mr. Dicke and pastor at Almena, Wis. Twenty clergymen attended the commissioning.

Mr. Dicke will serve as business manager, controller, and treasurer for the Church's mission in New Guinea. The interior of the island, where Synod's mission is located, has no coins nor currency, although the Australian government is now introducing money in that part of New Guinea. Since the mission is run on a communal basis, all supplies are bought in bulk, and native labor is paid on a barter system. With the building of a hospital and new houses, the Board of Foreign Missions wanted to free theologically trained men from detail work and therefore commissioned a layman to take care of the routine of business.

The middle of February Mr. Dicke and his fiancee, Miss Phyllis Krause, will be married. The couple plans to sail for New Guinea about April 1.

Dr. T. O. F. Herzer of Winnipeg, Canada, received the Coronation Medal by command of Her Majesty Queen Elizabeth. It was forwarded from Buckingham Palace in recognition of Dr. Herzer's services as chairman of the Canadian Christian Council for Resettlement of Refugees, of which he has been chairman since 1947. This organization has as its members the following: Canadian Lutheran World Relief (of which Dr. Herzer is also treasurer), Baptist World Alliance Immigration, and the Canadian Mennonite Board of Colonization. The Canadian Christian Council for Resettlement of Refugees has brought to, and established in, Canada more than 35,000 refugees since June 23, 1947; more than 20,000 of this number are Lutheran. The organization maintains its own processing camp for refugees in Bremen.

Dr. Herzer is one of the charter members of the Lutheran Church of the Redeemer, Winnipeg.

About 40 persons attende
perintendents' Conference, D
to 10, at the Lutheran
St. Louis. Full-time District
aries in education and the
Synod's Board for Parish
are regular members of the c
Representatives of Synod's
training institutions, theologi
naries, high schools, Dist
synodical Boards for Parish E
Board for Higher Education,
President are advisory mem

The Revs. Arnold F. M
Colorado and H. G. Coiner of
ern District read papers on th
sibility of the home and the
gation. E. W. Haack reviewe
Fallaw's book, *The Modern P*
the Teaching Church. Arthur
summarized the articles o
church co-operation publishe
odical periodicals. Dr. Arthur
presented "A Workable Pr
Home-Church Co-operation."

The following administrati
were presented: Closer pla
synodical and District boards
and recommendations, by W.
nand; workshops for princip
mary and beginning teachers,
Roth; school visits, by M
Koehneke; survey of new
readers, by Wm. A. Kramer;
administrative problems, by H
Schnabel; school promotion
Synod, by Dr. A. C. Stellhorn

Officers of the conference a
Dierker, chairman; Wm. A.
vice-chairman; Arnold C. E
secretary; and Harold A.
treasurer.

The Rev. Berthold von Sche
tor of Our Savior Church, the
N. Y., was awarded the Gran
of the German Republic in rec
of the relief work which he
organize for war-stricken Euro
ceremony took place July 24,
the German Consulate, Ne
City, after Pastor von Schenk
from a European trip.

Dr. George Krauss, Consul
in presenting the award, cited
tor's work for relief in Germa
the war. Pastor von Schenk
strumental in organizing the
gency Committee for Germa
estantism and the American R
the German Needy, of which
tor was a co-founder.

Last summer the German
ment made a similar award to
W. Behnken, President of Sync

A helicopter landing port
new five-story unit under cons
at Lutheran Hospital, St. Lo
been voted by the hospital's
directors. Facilities for h
service will speed transport
victims of disaster and acciden
hospital, believed to be the firs
U. S. to have such plans.

Imm, president of the Hospital and Casualty Co., the es Casualty Co., and the Wis- sualty Co., and a member of Lutheran Church (C. Bolle, Visconsin Synod), St. Paul, as killed when his plane n a farm near New Berlin, vember 22, 1953. With him ephew, Robert Imm, who also d while the two men were business trip to Milwaukee. as the son of Senator Val Imm ato.

ular Sunday school teacher at ', Mr. Martin Imm was also the congregation, supported students preparing for the paid the salary of a mission- India, and gave liberally to her charitable endeavors. He ed by his wife; a son, Martin, ughter, Karen; three brothers; ster.

t Imm was a student at Man- te Teachers College and also his father with the *Mankato* f which Senator Imm is the r. Robert is survived by his and four sisters and a brother.

Lutheran Television Produc- ice in St. Louis received the g message from the Rev. E. H. District Counselor of the Min- District: "I had occasion to hear st Billy Graham. In outlining onsibilities of the Church he ecial attention to the problems portunities facing the Church TV and made this testimony: God for the Lutheran tele- rogram of "This Is the Life" y that He might send us a ore like it.' "

s Is the Life" is now being tele- 185 stations weekly.

rtrait of Dr. Walter A. Maier veiled in the Walter A. Maier of Concordia Collegiate Insti- onxville, N. Y., in a memorial January 11, the fourth anni- of his death. Prof. Louis Hein- yer preached, and the Revs. J. Rippe, chairman of the f trustees, and Albert E. Meyer, t, officiated. The portrait is a he college from Mrs. Maier.

Pocket Testament League in November distributed a of a million Gospels of St. John Korean language to Republic of soldiers. The two teams, com- ed by General Maxwell Taylor sident Syngman Rhee, worked nd day during winter weather r the entire UN front lines, stretch 155 miles across the peninsula, within five miles of mmunists.

pt for men in isolated outposts ible to the PTL trucks, virtu- ery ROK soldier on the front d a Gospel of St. John.

A descendant of King Ratu Thakombau, ruthless cannibal chieftain of the Fiji Islands, whose conversion in 1854 helped make the Fijians a Christian people, laid the cornerstone in Suva for a central Methodist church, planned to be the "mother" church for the 87-per-cent Methodist population of the 135,000 native Fijians. The edifice will seat 1,000.

Ratu George Kadavulevu Thakombau, Vunivalu (chief) of Bau and a member of the Order of the British Empire, who put the cornerstone in place, was also the principal in a typically Fijian part of the occasion: the presentation to the congregation of two roast pigs and other native foods.

In the Fijis the Methodist Church has 130 ministers, approximately 700 catechists and exhorters, and more than 5,000 lay preachers who conduct regular services at about 1,000 stations throughout the islands.

The Church Architectural Guild of America at its annual convention, held this year in Knoxville, Tenn., gave top awards to churches of contemporary design. Dean Henry L. Kamphoefner of the School of Design at North Carolina State College, Raleigh, who presented the awards on behalf of the guild and who expressed the consensus of the architects present, said that Gothic and Colonial styles have become for the most part "artistically archaic." Traditional church architecture is a victim of the high cost of living and of a growing desire for simplicity, strength, and utility, he said. The last types of buildings to yield to the modern trend in architecture have been America's churches, he emphasized. While church designers hailed the modern trend in church architecture, they took a dim view of "freak" edifices which violate the basic tenets of church building.

The top prize for "Class I: Completed churches with seating capacities of 300 or more" went to Mount Zion Lutheran Church, Minneapolis.

Liquor consumption is the leading social problem in the U. S. today, far graver than Communism, the Rev. John W. Keogh of Philadelphia, president of the Catholic Total Abstinence Union of America, said before the group's 81st annual convention, meeting in Pittsfield, Mass., last year. "Communism in America is yet only a threat to our life, liberty, and pursuit of happiness, but the drink problem undermines our social status and life. It is a tremendous, active, visible force, causing havoc and chaos. There are 7,000,000 alcoholics and problem drinkers in our country, and unitedly they equal the population of ten of our United States," he declared. He deplored the intemperance of teen-age drivers on roads and liquor-firm-sponsored broadcasts.

Victim being removed from a building damaged by the tornado which struck Vicksburg, Miss.

After the tornado hit Vicksburg, Miss., December 5, and took a toll of 32 lives in addition to extensive property damage, the Lutheran Hospital staff and members of Messiah Church helped in caring for the injured.

Miss Mary Arbeiter, deaconess at the hospital, wrote the WITNESS: "God in all His goodness and mercy spared all the members of our hospital family and church from death. Although some of us suffered severe property damage and personal injury, our hearts are filled with gratitude to Him who placed His protecting hand over us."

At the hospital about 100 people were treated for injuries. The hospital used candlelight, flashlights, and battery-operated lamps until electric power was restored. Several hospital employees were injured; three lost their homes; homes of three other employees were damaged.

Members of Messiah and of local civic organizations helped the hospital; cleared debris; made coffee, soup, and sandwiches; and assisted the Red Cross. Pastor Norman Gardels and laymen from the Jackson, Miss., congregation brought a school station wagon, hauled mattresses, moved supplies, and transported patients with minor injuries.

The evening following the disaster, Pastor Gardels held services at the regular time in Messiah Church. In his sermon he pointed out that the congregation was spared because God was gracious, and that the disaster was one of the signs of the second coming of the Lord.

Dr. A. R. Kretzmann, pastor of St. Luke's Church, Chicago, and president of the Chicago Bible Society, was named one of the 12 top religious leaders of Chicago in an article by John Evans in the January 2 issue of the *Chicago Daily Tribune.*

MUSIC REVIEWS

New choral music of Concordia Publishing House, St. Louis, Mo.

CH-1033. He Was Oppressed. By Carl Halter. 16 cents.

An antiphon for Passiontide. May be sung by the choir at the close of each midweek Lenten service, also as the Sentence for the Season. The short modal compositions of Carl Halter are churchly.

CH-1034. Come, Holy Ghost. By Carl Halter. 16 cents.

An antiphon for Whitsuntide, on page 98 of the *Lutheran Hymnal*. May be used at Matins and Vespers with Psalms, Magnificat, Nunc Dimittis, Benedictus, and as the Sentence for the Season.

CH-1037. Behold the Savior of Mankind. By Christopher Tye. 16 cents.

Samuel Wesley's hymn (*Lutheran Hymnal*, No. 126) has been added to the older composition of an old English master who lived at Luther's time. An excellent, easy number for Lent.

CH-1038. Hosanna to the Son of David. By Bartholomaeus Gesius. 16 cents.

Matt. 21:9 sings a welcome to the Savior on Palm Sunday, also on Advent Sunday. Gesius was a predecessor of J. S. Bach. An excellent composition. Piano for rehearsal only.

CH-1039. The Strife Is O'er and **Sing We Triumphant Hymns of Praise.** By Bartholomaeus Helder. 16 cents.

Two joyous, vigorous Easter hymns, edited by Paul Thomas. The text for the first one is in the *Lutheran Hymnal*, No. 210; the second is a translation of the Venerable Bede's Latin hymn, which may also be used for Ascension. Both tunes are not generally known but are good to use as anthems and are easily learned.

CH-1040. To Our Redeemer's Glorious Name. By Christopher Tye. 18 cents.

Anne Steele's well-known hymn (*Lutheran Hymnal*, No. 363) has presumably taken the place of the original Latin text, by choice of the discerning editor, Paul Thomas. An easy motet for Lent or general use.

CH-1041. Come, Holy Ghost, God and Lord. Setting by Ludwig Lenel. 20 cents.

An interesting setting of Luther's great Pentecost hymn with a 15th-century tune. First stanza by all voices in unison, strong and direct; the second stanza in three parts, SAB; the third in a higher key and in four parts, bringing the mighty hymn to a climactic close. Piano for rehearsal only.

CH-1042. We All Believe in One True God. Setting by Melchior Vulpius. 20 cents.

Melchior Vulpius is another of J. S. Bach's great predecessors. Each stanza of Luther's mighty hymn begins with the male voices singing the first line in unison. Then follow the stanzas in four-part harmony, except stanza 2, which for the sake of variation is sung in unison. Since many churches recite the Creed Sunday after Sunday, it might add to the interest if the choir sang this excellent version instead of an anthem. The congregation should be informed and follow the words and tunes in their hymnals.

CTS-49. Christ the Lord Is Risen Today. SSA. Arranged by Hugo Gehrke. 5 cents.

A good arrangement of Llanfair (*Lutheran Hymnal*, No. 191), for treble voices, children, juniors, or adults, or for a combination of these groups.

CTS-50. Hark! Ten Thousand Voices. Arranged by H. 5 cents.

A two-part arrangement treble voices for Ascension or (*Lutheran Hymnal*, No. 221). in the octave, except for the cut short to end with the u H. Markworth, the gifted o composer of Cleveland, recent his eternal reward. WALTER

ANNOUNCEMENTS

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Rittamel, W. J., Zion, White, S. Dak., by Carl Korte, Jan. 3.

Commissioned:

Strackbein, Lee, St. Paul, Battle Creek, Iowa, by Dr. O. H. Schmidt, Jan. 1.

PASTORS

Installed:

Fischer, William E., Calvary, Council Grove, Kans., by L. F. Witte; Grace, Strong City, Kans., by Clarence Born, Jan. 3.

Koch, Marvin O., Immanuel, near Jackson, Mo., by Oscar H. Pooker, Jan. 3.

Lueker, Carl M., Immanuel, Breckinridge, Okla., by Louis C. Castens, Jan. 3.

Nissen, C. J., Grace, Grandin, N. Dak., by R. Schuricht, Dec. 6, 1953.

Schroeder, Sieg. H., St. Paul, Yorktown, Iowa, by H. G. Roschke, Dec. 6, 1953.

Soderstrom, Conrad E., St. Paul, Foley, Ala., by Walter H. Hafner, Jan. 3.

Wedig, Charles, Mission Congreg Ridge, Colo., by Pres. Henry Jan. 3.

Commissioned:

Constable, J. W., institutional mis lumbus, Ohio, by G. H. Hentsc 1953.

Sampson, Marlin J., Redeemer, Ja as missionary to the deaf in Miss., area, by Dr. John L. Salv 1953.

TEACHERS

Installed:

Cand. Israel, Herbert W., Hope, Ch teacher in Luther High School cago, Ill., by Henry J. Boettch 1953.

Vorderstrasse, Alfred, as teacher ter A. Maier Memorial High Angeles, Calif., by Pres. Armand Nov. 22, 1953.

Zehnder, George, as teacher in D Maier Memorial High School, Calif., by Pres. Armand E. Muel 1953.

Forty-Second Convention

Of The Lutheran Church — Missouri Synod, Held at Houston, Tex June 17—27, 1953

STATEMENT OF RECEIPTS AND DISBURSEMENTS

	Miscel. Receipts
Registration and Housing	$ 3,349.00
Exhibits	5,584.50
Publicity	
Music Hall Rentals, Equipment, and Administration	548.66
Stenographic Help	
Opening Service	925.12
Communion Service	573.34
Martin Luther Film (Ticket Sales)	478.05
Hermann Park Rally	
Concerts and Choirs (Local Sponsors)	707.50
Battlefield — Transportation	572.25
Battlefield — Barbecue	1,529.25
Ladies' Tea	228.00
City Tours	389.00
Total for Convention	$14,884.67
Deduct: Miscellaneous Receipts from Disbursements	
Net Cost of Convention	
Paid by Synodical Districts	$ 5,821.13
Paid by Entertaining Congregations (Texas District)	4,200.00
Surplus	
SURPLUS DISTRIBUTION:	
The Lutheran Church — Missouri Synod	$ 1,815.72
The Texas District of The Lutheran Church — Mo. Synod	1,815.71

CERTIFICATE OF AUDIT

Having made an examination of the books and records of the Houston Convention Mr. W. M. Woltman, Chairman, and Mr. O. J. Lottmann, Treasurer, I hereby certify opinion, the above Statement of Receipts and Disbursements truly reflects the financial of the Forty-Second Convention held in Houston. The financial records were in condition.

The above financial experience of the Houston Convention, the first Synodical held west of St. Louis, brings out that Synod's present method of financing Synodical C permits the entertaining of these inspirational gatherings over a wider area.

St. Louis, Mo., January 14, 1954 A. W. HUGE, Controller's

New Guinea Mission

Edward C., layman, as business manager treasurer for our mission in New Guinea, niversity chapel, Minneapolis, Minn., by O. H. Schmidt, Jan. 3.

Ground Breaking

n Grove, Calif. St. Paul, church, Dec. 20,

Cornerstone Laying

nia, Mich. St. Paul, new church, Dec. 6,

Dedications

sville, Ill. Holy Cross, new school, 30, 1953.

Lead, Minn. Our Redeemer, new church, 20, 1953.

a, Kans. Faith, new church, Oct. 11, 1953.

Official Notices

Rev. John A. Kavasch, Verona, N. J., has appointed Visitor of the Newark Circuit the Rev. Alfred C. Gerni has accepted a another District. — H. J. RIPPE, *President*, tic District.

Rev. Arthur Block, Newtonville, Mass., een appointed Visitor of the Boston Cir- (B) since the Rev. Elmer Kettner has ted a call to another District. — H. J. *President*, Atlantic District.

Rev. Henry Heck, Greenwich, Conn., has appointed Visitor of the Westchester Cir- since Dr. Adolf F. Meyer requested to be ed because of pressure of other work. H. J. RIPPE, *President*, Atlantic District

Rev. Rudolph A. Haak has been ap- ed Visitor of the Springfield Circuit to ce the Rev. Ralph Fessler, who has been l into another District. — E. F. TONN, *Pres-*, Central Illinois District.

stor K. K. Hill, Wood Lake, Minn., has appointed Visitor of the Third Circuit, wbank Conference, in place of Pastor C. fetzmann, who has accepted a call into ier circuit. — H. A. GAMBER, *President*, lesota District.

Pastor M. J. Ansorge, Spirit Lake, Iowa, has been appointed Visitor of the Spencer Circuit, in place of Pastor Walter F. Mueller, who accepted a call into another circuit. — G. W. LOBECK, *President*, Iowa District West

Since Dr. Arthur Klinck has accepted the call to Concordia Seminary, St. Louis, and has left the campus, *Dr. Alfred Schmieding*, Academic Dean, was appointed Acting President of Concordia Teachers College, River Forest, Ill. — ERWIN L. PAUL, *Secretary*, Board of Control.

Call for Candidates for Two Associate Professorships at California Concordia College

With the approval of the Board for Higher Education, the Board of Control of California Concordia College, Oakland, Calif., invites the congregations of Synod to nominate candidates for two associate professorships. Candidates should meet requirements as to experience (Sec. 6:111, *Synodical Handbook*), possess a Master's degree or be in a position to acquire one in the near future, have displayed an ability to teach, and should be ready to identify themselves with the synodically established purposes of the school. Specific requirements for the respective teaching positions are as follows:

No. 1. Qualified to teach piano, organ, vocal music, and music theory, and to direct musical activities.

No. 2. Qualified to teach in the fields of Education and Religion, and qualified and experienced in student guidance and counseling.

Indicating specifically whether for position No. 1 or No. 2, nominations, together with statement of qualifications, should reach the undersigned by March 1, 1954 — EDWIN MEESE, JR., *Secretary*, Board of Control, 4444 Edgewood Ave., Oakland 2, Calif.

Wanted

Mission congregation needs *altar* 60" wide; also eight or ten *pews*. Will pay transportation costs. — ST. JOHN'S CHURCH, Rev. Dean Kasischke, Wellsburg, Iowa.

Altar ware and paraments for newly established mission congregation. Messiah Lutheran Ladies' Guild, Box 680, Silver City, N. Mex.

Four pews for mission chapel. We will pay for transportation. Write: F. A. GUMZ, Pastor, St. John's Lutheran Church, Arkansas and Dickson, Fayetteville, Ark.

Available

Sixty *opera chairs*, in very good condition. Price: $2.00 per chair, plus transportation. Contact St. Paul's Lutheran Church, 611 Walnut St., Woodland, Calif.

Radiant heating wall units with mercroid switch and two thermostats. Will sell singly or together. Write: PASTOR B. C. BETOW, Trinity Lutheran Church, McLeansboro, Ill.

Pulpit and *altar* available to any congregation for price of transportation. Write: Ed. Consier, Clare, Iowa, or Victor Niemeyer, R. 1, Humboldt, Iowa.

Altar covers, white with crocheted lace. Write: Mrs. Art Lambring, Secretary, St. John's Ladies' Aid, R. 1, Blackwell, Okla.

FINANCIAL REPORT

From February 1, 1953, to December 31, 1953

DISTRICTS	Budget Account	"Conquest for Christ"	Armed Services
Alberta and British Colombia	$ 11,701.18	$ 64,721.88	$ 1,222.80
Atlantic	104,892.67	486,351.54	16,345.16
California and Nevada	57,734.22	232,001.20	6,541.84
Central	449,403.69	1,390,030.80	44,337.06
Central Illinois	166,025.89	453,285.82	19,577.05
Colorado	35,905.55	125,661.57	5,265.47
Eastern	108,812.23	412,742.93	14,013.60
English	273,245.77	695,060.81	19,292.40
Florida-Georgia	10,719.25	32,011.82	1,543.23
Iowa East	120,000.00	326,479.19	11,761.78
Iowa West	196,847.44	520,767.47	18,086.14
Kansas	119,072.61	422,553.99	11,316.14
Manitoba and Saskatchewan	10,589.36	63,003.39	457.18
Michigan	437,578.92	1,148,091.94	35,684.24
Minnesota	375,859.51	997,001.00	32,596.00
Montana	19,729.18	71,954.41	2,096.54
North Dakota	60,600.14	236,119.15	6,441.70
North Wisconsin	195,227.50	484,933.71	18,738.29
Northern Illinois	392,690.12	893,056.45	42,161.78
Northern Nebraska	87,087.00	326,229.89	12,500.39
Northwest	80,623.38	317,207.48	11,024.56
Oklahoma	29,046.81	173,315.10	4,465.43
Ontario	22,402.62	141,435.49	1,802.10
South Dakota	48,537.10	161,373.23	6,782.52
South Wisconsin	292,624.06	794,746.57	22,703.75
Southeastern	61,398.00	235,729.72	9,797.36
Southern	11,367.20	112,427.45	3,013.34
Southern California	46,063.64	293,920.52	7,980.25
Southern Illinois	99,069.88	301,733.27	11,202.73
Southern Nebraska	125,553.95	373,434.17	11,259.53
Texas	74,943.32	453,888.38	12,167.99
Western	366,865.25	950,360.56	34,241.85
Total from Districts	$ 4,492,217.44	$13,691,630.90	$ 456,420.20
Receipts from Sundry Sources	177,539.84	27,251.40	65,658.10
GRAND TOTAL	$ 4,669,757.28	$13,718,882.30	$ 522,078.30

OPERATING STATEMENT

	1952	1953
get Requirements, 2-1 to 12-31	$ 4,812,500.00	$ 5,958,333.33
get Receipts, 2-1 to 12-31	3,795,020.22	4,669,757.28
OPERATING DEFICIT	$ 1,017,479.78	$ 1,288,576.05

Charles E. Groerich, Assistant Treasurer

Changes of Address

Pastors:

Berndt, Juan, a/c Sr. Jose Avendano, Casilla 156 V, Valparaiso, Chile
Born, Armin W., 14185 Whitcomb, Detroit 27, Mich.
Buls, Harold H., 310 S. Mendenhall St., Greensboro, N. C.
Degner, G. Waldemar, 615 Vine St., Breckenridge, Minn.
Deye, R. J., Iuka, Ill.
Duchow, M. T., R. 2, Tilden, Nebr.
Eggers, William T., 2771 N. Grant Blvd., Milwaukee, Wis.
Fischer, William E., 320 E. Main St., Council Grove, Kans.
Friederichs, William J., 709 W. 12th St., Rolla, Mo.
Heinicke, Edward F., 3106 W. Broadway, Council Bluffs, Iowa
Hennig, James F., 5112 Locust, Bellaire, Tex.
Juergensen, Carl F., 806 Lindsay, Bowie, Tex.
Klenke, A. H., R. 1, 47020 Romeo Rd., Mount Clemens, Mich.
Koch, Marvin, R. 2, Jackson, Mo.
Krockenberger, W. E., *c. r. m.*, 1041 Seventh Ave., Terre Haute, Ind.
Kruse, Robert E., 103 S. Prairie St., Chippewa Falls, Wis.
Lueker, C. M., Breckinridge, Okla.
Martens, R. J., 207 N. Pine St., Nokomis, Ill.
Miessler, G., R. 1, Preston, Kans.
Mueller, Ernst H. R., Lahoma, Okla.
Nuelken, E. W., 120 Waubascon Drive, Battle Creek, Mich.
Persa, Steve, 316 S. Oakwood, Geneseo, Ill.
Pralle, Fred H., 1202 W. Main, Chanute, Kans.
Recks, Ewald, 1117 A Elmdale, Paducah, Ky.
Reinke, E. A., 3040 N. Kilbourn, Chicago, Ill.
Ressmeyer, Rudolph P. F., 1030 Harwall Road, Baltimore 7, Md.
Rittamel, W. J., White, S. Dak.
Rozak, John, Buffalo, Okla.
Schmidt, Daryl, 1411 Wilson Ave., Ames, Iowa
Schmidt, R., 520 G. Woodman Ave., Medicine Hat, Alta., Can.
Schmitt, H. W., *c. r. m.*, 604 S. California Ave., West Covina, Calif.
Seager, G. B., 409 W. Third St., Littlefield, Tex.
Soderstrom, C. E., 202 Rose Ave., Foley, Ala.
Stevens, Chaplain Leland R., AO 2261773, U. S. A. F. Officers Candidate School, Lackland Air Force Base, San Antonio, Tex.
Walter, G. E., 4105 Washington St., N. E., Minneapolis, Minn.
Weber, Fred H., Wisconsin Dells, Wis.
Weber, George V., 1121 Smithland Ave., La Junta, Colo.
Werth, John H., 101 G. Street, S. E., Auburn, Wash.
Zehnder, Robert V., 2923 Dewey St., Hollywood, Fla.

Teachers:

Gandt, Karl O., 3 N. Greenwood Ave., Park Ridge, Ill.
Guenther, Vernon C., 302 E. Clark St., Crown Point, Ind.
Hufnagel, Kenneth A., 3520 Josephine St., Denver 5, Colo.
Kirst, Edward, 2254 W. Iowa, Chicago, Ill.
Krause, Roy C., 22593 Cunningham, Van Dyke, Mich.
Luebke, Paul T., 4114 S. Compton Ave., St. Louis 18, Mo.
Marx, Donald, 656 Garfield, Lincoln, Nebr.
Raabe, Martin B., Sauk Rapids, Minn.
Voight, Walter T., 13711 Phelps, Wyandotte, Mich.

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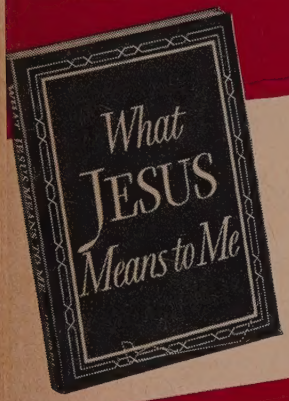

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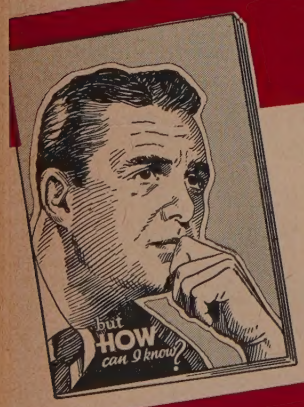

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